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INTERNATIONAL BIBLE STUDY.

March 30, 1884.——*Review of the quarter.*

See last *Guardian.*

April 6, 1884.——*Acts* XV. 1-11.

SIX months have passed since we left the Acts of the Apostles to consider the Acts of the Judges of ancient Israel. We now return to the Acts of the Apostles, just where we broke off. After Paul and Barnabas had returned from their first missionary tour we are told that they abode long time at Antioch with the disciples. How long? Two or three years it is thought. The next remarkable event recorded is the controversy that arose concerning the admission of Gentile converts to the Church of Christ.

The transition from the Jewish to a Catholic dispensation was one of the most difficult enterprizes ever undertaken. While the Jewish dispensation lasted, it was necessary that the Jews should attach great importance to it and be taught to be on their guard against every thing that would tend to depreciate it. So every thing connected with the coming Messiah and his kingdom was couched in Jewish phraseology, lest the Jews should begin to make light of their own institutions. Nothing but the powerful descent of the Spirit upon the disciples of Jesus could enable them to contemplate with patience the removal of the middle wall of partition. Just in the measure that they yielded themselves to the operation of the Spirit, they were enabled to hail with joy the evangelic offer of everlasting life to every one that believeth, whether Jew or Gentile. In Paul was fulfilled the word of our Lord, "the *last* shall be first." The manifestation that caused his self-righteousness to take wings and flee away, enabled him to see that Christ was just as available for the Jew as for the Gentile. He unhesitatingly received Gentile converts into the fold of Christ. The Epistle to the Galatians shows how he viewed the conduct of some who claimed to be servants of Christ, but denied that Gentile converts could be received in the Christian Church without first being circumcised and getting from Moses a title to the Messianic blessings. Some of these Christian teachers made it their business to follow Paul's track, and endeavour to win to their own views those whom he had gathered into churches. This conflict went on during all the remaining years of Paul's life. Many who thought that Paul was right in principle, were of opinion that it was not expedient to insist too much upon the common platform. The great body of the Jews—ten times the number of the Jews who received Jesus as the Christ,—were implacably opposed to this leveling movement, and nothing so exasperated them as Paul's eagerness to gather into the one church converts from Judaism and Paganism. Many Christians thought that for the sake of the great body of the Jews, it would be expedient to proceed slowly in this matter, and let the Gentile brethren stop a while in the vestibule until the Jewish exclusiveness might wear away somewhat.

"And certain men, which came down from Judæa, taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved."

This view of the matter had evidently made some way, in Jerusalem and in the neighbourhood. The view taken was not simply that it was expedient to administer circumcision to the Gentile converts, but that the salvation offered in Christ, only becomes available to those who identify themselvet with Judaism. Instead of Judaism making way for Christianity, Judaism was to abide for ever and the Messiah was to be sought and found in her. "Ye cannot be saved." Your present notion is heresy. You have been fatally misled. The men who have taught you that Christ and you can come together outside of the synagogue, have presumptuously set forth a figment of their own, utterly unwarranted. Why did they not consult the elders of Judæa? Or rather why did they not wait until they were commissioned by these to preach the Gospel to the Gentiles?

"When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."

The matter could not be settled in Antioch. Paul and Barnabas had certain facts to submit to the fathers at the Jewish capital which they had not hitherto carefully weighed. So these brethren started, and whenever they came to a place where a Church existed, they gave an account of their labours among the people of Cyprus, Cilicia and other provinces, and everywhere their report was greeted with joyous demonstration. At Jerusalem the church appears to have been also greatly encouraged by the account of the way in which God had borne testimony to his word among the Gentiles.

"But there rose up certain of the sect of the Pharisees who believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses."

These converted Pharisees could not give up their attachment to Judaism, and it seemed to them altogether shocking that sinners of the Gentiles should come to Christ at once, passing Moses by. So there was a special meeting convened for the consideration of this question, not of the whole church, but of the apostles and elders. There was a good deal of disputation. Finally, Peter called their attention to the fact that "a good while ago," God had in a signal manner commissioned him to declare the Gospel to Cornelius and his company, and had poured out upon them the Holy Ghost, ignoring any intermediate wall of partition, "putting no difference between us and them, purifying their hearts by faith."

"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they."

God had most explicitly declared his willingness to remove the yoke, and it was very strange that after the lapse of some years there should be a movement in the church to bring back the Mosaic limitations of grace. But even after 18 centuries are we not witnessing something similar?

WEEKLY REVIEW.

—TEN columns of the *N. Y. Independent* of Feb. 14th, are taken up with the report of Mr. Joseph Cook's Lecture, the first of the eighth series of Boston Monday Lectures. More than half is devoted to a notice of Wendell Phillips, just then dead; answers to certain questions follow; we have then the lecture, on this topic, Do we need a new theology? He finds some facts on which such a demand may be based, and a number of illegitimate reasons for which it is demanded. The resurrection of the old would be the newest theology.

—At Carson, Nevada, some footprints have been found and have been described as those of the *Homo Nevadensis.* The following measurements are given:—

"*Homo Nevadensis.* Length of track, 18½ inches; width at the ball of the foot, 8 inches; width of heel, 6 inches; average length of step, 27 inches; length of stride, 54 inches; width of trackway, 18 inches, as measured from the centre of the sandal to the centre of the corresponding one. Angle with the median line about 15 degrees. Each track has been modified in form by a sandal or other protection to the foot."

A foot 18 inches long could only belong to a man 12 feet high. But we cannot understand how the length of his step should be only 27 inches, and the space separating the tracks of the two feet should be 18 inches! By-the-by, if our progenitors were such giants, what becomes of the doctrine of evolution? At this rate, a few thousand years more will find the human family a race of pigmies. This is evolution out of the little end of the horn.

—THERE appears good reason to believe that the number of Buddhists in the world has been greatly over-estimated. Edwin Arnold, in the preface to his Light of Asia, computes them at 470 millions. It is a great mistake to suppose that the inhabitants of China are mostly Buddhists. Confucianism is the prevalent religion. Dr. Happer of Shanghai thinks that if a census were taken, 19-20ths of the people would put themselves down as

Confucianists. He allows 20 millions to the Buddhists of China, 18 millions to those of Japan and 10 millions to Manchuria, and reckons the total population of Buddhists in Asia at 72 millions, less than one-sixth of Mr. Arnold's estimate.

—HUXLEY says that we know nothing of what may be beyond the phenomena. Every thing here depends upon the observer. One man looks upon steam and sees nothing in it but vapour by means of which heat passes away; another looks upon it and discerns one of the most stupendous forces of nature. Men have been enveloped in the sunlight for 6000 years, and have only quite lately ascertained that it has power to arrest and fix the images of objects. One man looks upon an obelisk and it is simply to him a tall stone with curious intaglios; another who can decipher its heroglyphics, looks into the Egyptian annals of four thousand years ago. You see a rose on a man's table; it is to you a rose and nothing more; but to him it is a fascinating expression of the feelings of the heart of the one that gave it. Every piece of mechanism tells you, if you are an adept, about itself and the purposes which it is fitted to accomplish, and the right methods of applying it; but not only so, it tells you about the man that made it, his ingenuity, his patience, his inventiveness, power of combination, &c. &c. The scientist of the present day looks into the heavens and finds an immense amplitude of space, a solar system with attendant planets of various orbits and periods of evolution, and myriads of other systems visible as stars, &c. &c., a glorious material universe, this and no more; the Psalmist looks and exclaims, The heavens declare the glory of God and the firmament showeth his handiwork; for he sees not merely the heavenly bodies, but the glorious character and attributes of God. He listens, and he exclaims, All thy works praise thee! All nature is uttering a perpetual psalm of praise to God. We see then that there are observers to whom phenomena reveal not merely their own characteristics, but something of infinitely more moment, viz, the characteristics of Him that brought them into existence.

—THERE has been an extraordinary overflow of the Ohio and its tributary streams, and there is reason to believe that property has been destroyed to a greater amount than in any previous disaster known in America.

Estimated in money values the loss of the people along the Ohio valley from the recent flood would hardly fall short of $200,000,000, for it must be remembered that property in the flooded districts will suffer not only the actual damage inflicted by the water but a market value damage also of twenty to forty per cent.

Let us reduce the estimate to 20 or 25 millions stg. the disaster will still be unparallelled in modern times. There had been an extraordinary fall of snow, followed by a thaw and heavy fall of rain, and the two principal tributaries of the Ohio, (the Alleghany and the Monongahola) were simultaneously flooded and the Ohio was in consequence raised to a level never before reached. It is said that 100,000 people have been made homeless. A large part of the town of Wheeling is on an island in the stream; the highest point of the island is 47 feet above the bed of the river; the river rose 6 feet above this point. The havoc may be imagined. There was a bridge connecting this island with the neighbouring shore, and those who are familiar with the way in which our monsoon freshets carry away every year the costly bridges with which they are spanned, will be prepared to hear that this bridge at Wheeling was borne along like a plaything. Nothing of the kind. The Americans believe in suspension bridges; the suspension bridge at Wheeling looked down complacently upon the roaring tide beneath, and furnished the inhabitants with the means of making their escape. Cincinnati and many other towns were inundated. Congress has voted half a million of dollars in relief, and several of the States have voted large sums. There is a wonderful recuperative power in America, and it will not be very long before the myriads of houses that have been swept away, will be seen rising again, with more stability. Still a visitation that annihilates 25 millions stg of property in a few hours can only be regarded as startling and awful.

—THE *N. Y. Evangelist*, one of the leading organs of the Presbyterian Church in America, says that the Church is not bound by the deliverances of its General Assemblies, which are simply the expressions of the opinion of the body making them. The General Assembly does not *make* the doctrines of the church, but determines what these are at a particular period; that is, as we understand it, not what ought to be believed, but what is believed at that period. The Westminster Assembly determined what was believed in the Church at that day. The Evangelist says that the Church as a body has drifted from the Standards on the question of the universal salvation of infants, the Standards teaching only the salvation of elect infants.

—THE safety of those who use the public roads of Bombay, is dependent in a considerable measure upon the fidelity of the peons who are in charge of the Railway Crossing gates. A bit of negligence on their part might involve the sacrifice of many valuable lives. What are we to think of an Englishman who endeavours to force one of these porters to open the gates that he may drive through? According to an account that has been published, this occurred at the crossing near Churney Road when people were driving home from the Cathedral. The most unpleasant thing about it is that the offending party managed to escape without being identified.

—THE Hon. Mr. Ravenscroft has retired from India after a service of 33 years "in many offices of trust and responsibility."

—THE *Chr Witness* (Rev. Mr. Macdonald's paper, Boston, has been asked its opinion on this point: "Some good sisters are led to walk and jump in the meetings and think they are led by the Spirit to do so." The editor of the *Witness* thinks that it would be refreshing to witness a little of this, the tendency at the present day being in the direction of stiffness and conventionality and quietude.

"We are not in favor of leaping and jumping for the sake of seeing how well we can do it; but when the spirit of "running through a troop and leaping over a wall," comes into a soul, they may as well let it out, and if done under the influence of the Spirit, it will be sufficiently graceful for all practical purposes; and if not under the Spirit's direction, it will readily be seen to be out of harmony."

The practices referred to are, in our opinion, produced by a misconception of Christian liberty. People wish to honour the Spirit, and are afraid of being hindered by ideas of expediency, and when the thought of a certain course comes into their mind and meets with the restraining influence of a long-cherished sentiment of propriety, they leap to the conclusion that they cannot be free unless they give way to the impulse. This is a serious error, and among the Negroes of the Southern United States has lead to practices as extravagant as those of the dancing dervishes. The fact that certain very religious persons have acted in the way spoken of above is certainly no proof that it is a proper way for the Christian.

—THE following has been handed us by the Rev. D. O. Fox, presiding Elder:—

Permit me to add regarding the Lanoli Camp meeting that the Association provides tents, straw, water, and attends to the conservancy of the grounds. Board will be provided at Re. 1 per day. Any friends desiring cots or any other article of furniture, and all who intend to board at the public table are requested to write to Rev. J. Blackstock, Poona.

From the first these meetings have been held for a special purpose,—the baptism of the Holy Spirit enduing the Christian with power from God for work. It seems clear from the teachings of the Acts of the Apostles that the Apostles received this baptism again and again, and the experience of God's children since confirms this view. President Finney, speaking of his experience, says. "I was powerfully converted on the morning of the 10th of October. On the evening of the same day and the morning of the following day I received overwhelming baptisms of the Holy Ghost that went through me as it seemed to me body and soul."

After speaking of the results that followed, he says, "At times I would find myself in a great measure empty of this power. I would go out and visit and find that I made no saving impression. I would exhort and pray with the same result. I would set apart a day for private fasting and prayer, fearing this power had departed from me, and would inquire anxiously after the reason of this apparent emptiness. After humbling myself and crying out for help the power would return upon me with all its freshness. This has been the experience of my life."

This is an experience of which missionaries all over the land are feeling the need. We invite Christians of all denominations to join with us in these gatherings. Come and let us seek that holiness which brings the soul into full accord with God and gives that power which only the Holy Ghost can bestow. There will be no controversey. We meet for prayer as did the apostles at Pentecost. May God answer as He did then.

—MR. and Mrs Muller expect to leave Lahore the beginning of next week and to reach Bombay the beginning of the following week, April 7th or 8th. They expect to sail by the steamer of May 2nd. They will spend a few days in Poona before leaving. The Bombay Missionary Conference have appointed a Committee to make arrangements for a public meeting of welcome and also for other meetings. A very deep impression has been made by Mr. Muller in the various cities of India which he has visited, and we can scarcely doubt that his testimony to the faithfulness of the Lord Jesus will bear fruit among Anglo-Indians and Native Christians.

—THE *Evangelisches Missions-Magazin* of January has a notice of those missionaries in India that are working on what is called the faith line. The article is based on an Oberlin publication. The movement is

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thought to have begun with Mr. Groves, some fifty years ago, and to have been at first in connection with Plymouth Brotherism. Afterwards came Miss Anstey with her important work at Colar, Missionaries Norton and Fuller in Basim and Buitool, Missionary Sibley and Miss Drake at Ellichpoor, Ward in Burhanpore, Miss Reade in Punrooti, Mr. Hagert among the Santals; 25 workers of both sexes with 7 stations, 20 Native helpers, 500 converts and as many orphans. We take these statements as we find them, though there seem to be some inaccuracies. Miss Drake, now Mrs. Osborne is now in America. The E. M. M. has some hesitation in classing Mr. Hagert among these, he having been sending papers soliciting subscriptions here and there. These faith-missionaries, with possibly one or two exceptions, says our contemporary, agree in the following points: 1. A missionary should not be sent or salaried or directed by any man; he must be led by the Spirit and live on what the Lord gives him from day to day. 2. He must live the higher Christian Life. 3. He must believe in faith-healing, as the divinely appointed means of recovering the sick. 4 He must believe that in Christ is neither male nor female, as regards Christian work and even preaching. 5. That the end of the world, or the coming of the Lord draweth nigh.

—Colonel W. A. Baker, who has just left for Europe, retiring from India after a long period of service, is the author of a book called "The Day and the Hour" which excited a good deal of attention when it appeared. The author had been seized with a desire to interpret the unfulfilled prophecies of the Bible and got hold of a principle which he fancied furnished the needed key. He announced a number of remarkable events to be looked for in the years immediately following the publication of his book. We pointed out at the time that the principle was one for which no authority could be found in Scripture. The years came but not the events announced by Colonel Baker. The best preparation for the study of unfulfilled prophecy is the careful study of those predictions that have been already fulfilled.

NOTICES OF BOOKS AND REPORTS

Bombay Branch C. V. E. S. Report for 1883. The C. V. E. S. at its several institutions in all India has trained 735 Teachers and Mission Agents; it has 7500 pupils under Chr. instruction; it printed 1027 publications in 18 languages, and has 500 colporteurs. The Society is undenominational. In the Normal School the Bible is abundantly taught, together with the various branches that a servant of Christ in these days needs to know. The curriculum is a very thorough one. The Report of the examiners, Rev. Messrs Harding and Blake, is favourable. They say:

We have to express our satisfaction with the efficiency and general progress of the school when compared with earlier years. A high standard of attainment is not yet to be expected in a Normal School for native Christians; but we are gratified to report that in our opinion the efforts made by the zealous Principal in this direction are meeting with a large measure of success. We were especially pleased with the aptitude shown for teaching by the boys of the senior class who taught before us, and most of whom are about to find employment as teachers. Most of the students handled their scholars in a lively and sympathetic manner, showing that they had received an excellent training in this important branch of their education.

Some 27,000 copies of ten Marathi books were printed last year. 17 colporteurs employed under the direction of the Tract and Book Society, received support from the C. V. E. S. Contributed in this country, Rs. 910.

"Midnapore Bible School Report." This Bible School is a Theological Seminary, under the care of the Rev. J. L. Phillips, D. D. There were 19 students last year. A good account of the studies of these young men is given. Some of them have wives and these receive instruction from Mr. Phillips. The students also spend part of their time in evangelistic labours in the town and neighbouring villages.

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SATURDAY, MARCH 29, 1884.

THE TRINITY OF THE BIBLE.

We have been asked by a friend in a distant land to state our views regarding the Trinity.

1. The Bible is a revelation of God to man. That means that it is the revelation made by an Infinite Being to a finite being; by the All-wise Ruler to a very unwise creature. In making a revelation it is not enough to state things as they are seen by the revealing One; they must be in a form of expression that is adapted to the apprehension of the person to whom the revelation is addressed. Truth may have a perfect expression and yet be quite inapprehensible by one whose inferior or disordered faculties place him in another intellectual and moral plane altogether. So it is for the revealing party to take cognizance of the limitations and difficulties of the party to whom the revelation is to be made. In addressing man God uses the language of men, and has regard to the capacities of men in the process by which he gradually brings out the truths to be communicated.

2. The unity of God is a conception as easily apprehended by men as is that of a plurality of Gods; and the latter idea does not at all prepare the way for the former. The Lord thy God is one God, is as easily understood as Thou shalt not steal; that is to say, the fact of the unity of God is intelligible; in order to understand the character of God and the nature of his Government, the Old and New Testaments are necessary. The *idea* of the unity of God is present with those even who teach a plurality of Gods; a man must have some conception of a thing to oppose it. The Bible then plainly teaches that God is One; there is One omnipotent, omnipresent, omniscient God.

3. Sin is the rejection of the divine authority. Where sin is installed, there the love of the true God does not abide, and men are led to form other conceptions of God than the true one, to avoid the conflict that would otherwise arise. In the various religions of men, we find these various conceptions of the Deity, and of his laws. Men wish to move on with as little friction as may be, and thus find it necessary to bring their religious conceptions into a certain harmony. Many hold fast to the belief of the divine unity, but assign to God those attributes and disposition that allow them to continue in sin and self righteousness. Were the true God to appear in his sovereign Majesty and infinite purity, these men would free from him affrighted; nothing would induce them to enter into communion with him. In order that there may be *rapprochement* between God and man, there must be found some means of winning man's confidence.

4. Man was made in the image of God; with qualities so far corresponding to those of God that the latter could be revealed through the former. But man sinned and thus lost the image of God. One was at length born among men through whom God could be manifest. God was manifest in the flesh, that is, in a perfect human nature, the human nature of Jesus of Nazareth. Jesus went about doing good, conferring blessings on the outcasts of society and all needy ones and so expressing his kindliness and amiability that men were drawn to him, without at all imagining that they were thus being drawn to God. Jesus did not wish his disciples to declare his Messiahship, but aimed to be recognized at first as the sent of God, one commissioned to reveal the mind of God. As they were able to bear it, the divinity was revealed to them in him.

5. When the Spirit of God came into the hearts of men, giving them experience of the all-sufficiency of the grace of Christ, their eyes were opened to see God in Christ. The blessed Being who had won their confidence was no other than the Ruler of the universe, incarnate in Christ not merely to be revealed to them, but to die for them and to invest them with the righteousness of Christ.

6. There is one God, and one Mediator between God and man, the man Christ Jesus in whom was all the fulness of the Godhead bodily; and it is by the Spirit given that believers know God and Christ. The believer prays to the Father through the Son, and as he does so, realizes how perfectly God has provided for the neutralization and extinction of sin; armed with the righteousness of Christ, he obtains from the Father not only forgiveness of sin but grace to have done with sin. But if he has any doubts about the fulness of the Deity in Christ, the arm of his confidence is broken. The divinity in Christ gives value to his expiatory death, and makes it what the sinner needs it to be that he may draw nigh with confidence to the throne of grace.

7. In like manner he knows that the Spirit is God. If he has doubts about this, it will appear to him a small matter to grieve the Spirit, and it is certain that he will not be led by the Spirit.

8. So long as a man's conscience is troubling him with doubts about the comparative greatness of the Father and the Son, it is evident that he is on the wrong track altogether. The Spirit of God will not help us to keep them separate, but rather to bring them together and identify them. We honour the Father as we honour the Son, and *vice versa*.

9 John tells us that the Word was in the beginning with God and was made flesh and dwelt among us. Our Lord speaks of the glory which he had with the Father be-

fore the world was. In Colossians he is spoken of as Creator. These passages indicate that He who was incarnate in Christ was from everlasting. And then we are led to entertain the opinion that the distinctions in the Godhead known to us as Father, Son and Spirit, are not temporary or simply a divine method for the revelation of God to man, but have been from everlastiog. At the same time these distinctions do not abrogate or weaken the great truth of the unity of God.

10. In all this we find nothing mysterious. When we attempt to correct these Scriptural conceptions with some of the cogitations and speculations of our own mind or of other minds, we find Alps on Alps of mystery.

ROBBING GOD. III.

Nineteenth Century science, so called, has set itself against the Supernatural. Ninety nine revealed religions have turned out to be mythologies, and why not the hundredth? The preternatural rubbish in Greek and Roman literature, in the archives of Assyria and Egypt, in those of Scandinavia and Gaul, in those of India and China and many other countries are easily ascribed to the perverted imagination of men, and why should we except the Scriptures of Judæa? Then we have found such persistency in the operations of Nature, such inviolable uniformity of action, as altogether to preclude the idea of any interference or contravention. In fact, many say that the Supernatural is simply impossible; the uniformity of Nature is inviolable. It here occurs to us to remark that the doctrine of evolution which is at present so much in vogue among those who discard the Supernatural, is itself incompatible with the alleged uniformity of Nature. Evolution is impossible if the Supernatural is impossible. Evolution is in direct contradiction with inviolable uniformity. The only difference between Evolution and the Supernatural relates to time. Evolution pleads not only for transmutation of species, but for perpetual transformation, and is dead against all fixity of operation. Everything is every where and always mutable, only by a slow process. But it is evident that the principle of uniformity is just as much violated by the eye which is developed in 100,000 years, as by the sight given instantly to a blind man; nay, it is much more violated; in fact the rule of continuity disappears and the law of everlasting change takes its place. Neverthless, our scientists, with beautiful simplicity, go on proclaiming at once the inviolability of Nature's laws and the evolution of all things from a monad.

Well, we have done with the Supernatural, the scarecrow of all past ages; it is not only dead but buried, and even the place of its sepulture, like that of Moses, is to remain unknown. The Bible then is freed from its supposed Supernaturalism, and can be examined as a human production. Many who were once bitterly opposed to it, have in this way become reconciled to it; they now find much to like in it, because subservient to the glory of man. As when Ben Hadad and his force were made to hear an ominous sound that seemed like the charge of an irresistible enemy, and panic-stricken, fled in the dead of night leaving their tents, filled with supplies of food and inestimable wealth, of the famished Samaritans, so the wealth of forty centuries of revelation poured into the Bible by prophets and apostles and holy men of old, is made now to minister to the glory of man, by the discovery that there is no such thing as the Supernatural. In the goodly tents of Isaiah, David, John and Paul, once avoided because of the words of God supposed to be there, our reconnciled critics now wander complacently, and dress this calumniated humanity of ours in royal robes.

A number of new religions now appear upon the scene. While they agree in the great fundamental truth, that man has all the treasures of wisdom and knowledge within himself, latent in part and undeveloped, and has need of nothing but opportunity and circumstance, they differ with regard to manifestations. Humanity is claimed by one as reaching its highest manifestation in himself, by another as uttering its great truths through his lips. Out of the *disjecta membra* of the Christian revelation, the wisdom of the 19th century is producing new systems more worthy of the age.

Mahomet clothed himself with many spoils of revelation, when he announced himself as the legate of God; and in the day when inquisition will be made for the stolen property of God, a good deal will be found in the Koran. The Romanists loaded themselves with many spoils and marched off to a separate camp, and arrayed the Church in a many coloured robe, blending the hues of heaven and of the earth. The Mormons also must have some of the spoils of revelation and carry them off to their camp-ground. Spiritualism appears on the scene and shares in the roberry of heaven's gifts. Rationalism, disdaining all prior plunderers, undertakes in a lordly way to give to man the honour that belongs to him. And now we have Brahmoism, Comtism, Agnosticism, Theosophy and other modern schemes, laying irreverent hands not only on the truths of revelation, but also on those which God has by means of these enabled men to excogitate, in the course of 6000 years.

Young men, just crossing the threshold of their thought-life, are now taught the A. B. C. of modern discovery, beginning with the truth that the Supernatural is a lie, and that the Natural, especially as realized in Man, is omnipotent, and omniscient. The great names in Science are the Matthew, Mark, Luke and John, assuring us that man is his own creator and redeemer and the redeemer of all creation. They begin their education with a portentous robbery, and what shall the end be?

"There shall come in the last days scoffers, saying, Where is the promise of his coming? All things continue as they were from the beginning of the world."

ADDITIONAL REMINISCENCES. II.

Extracts from diary:

January 10, 1861. We are in the midst of the week of prayer, observed by Christians throughout the world, a number unprecedented, and having perhaps a measure of faith and expectation till now unknown among modern Christians.—I myself have entered on this new year with no little depression; caused chiefly I think by the unhappy spirit manifested by some with whom I have had close communion for a long series of years. There must be a manifestation of the hearts of men. Let him that thinketh he standeth take heed lest he fall. The church people have almost entirely withdrawn from our union meetings. The endeavour to promote union only seems to throw some further apart. I drift, I vegetate. What is it to be a living sacrifice? In some instances, not merely earthly affections, hopes, possessions, must be sacrificed, but heavenly acquisitions, the joy of God's salvation. *Anathema apo tou Xristou.* Things present, even when those things have been given by the Holy Ghost. It was thus at all events with our Lord.

Dec. 30. Mariners' Chapel: "To-day, if ye will hear his voice." Dec. 16: "Spirit and the bride say, come." Dec. 2: "The just for the unjust."

Jany. 2nd. House of Correction. Soldier called me to his cell, and told me of a great change he had lately experienced.

5th. Pensioners' Home: "Having on the whole armor of God."

7th. Am. Chapel: "Precious faith." Missionary meeting: Joel iii.

9th. Morning meeting: Isaiah 62.

10th. Morning meeting: Ps. 102. Am. Chapel: Naaman.

11th. Morning meeting: Isaiah 64. 1 o'clock meeting: 1 John v. 5 o'clock meeting: Phil. iii. 7 o'clock: Fort.

[The one o'clock prayer-meeting was held by permission in St. Andrew's Kirk. When the news came of the great revival in Ireland in 1859, this daily prayer-meeting was instituted. It was attended chiefly by Christians employed in the Dock yard.]

12th. Morning meeting: Luke xviii. Pensioners' Home: 5½ p. m.

Sabbath, 13th. Morning meeting: Fort. 11 o'clock. Mariners' Chapel: Preached on "Heaven and earth may pass but my word not." Hospital. Preached on the Esplanade at 5½ in Marathi. A man, a native soldier, listened very attentively and afterwards expressed his interest in what I had said. Promised to come on Thursday for a book. Heard a sermon from Mr. Aitkin on "Where is the Lord God of Elijah?"

15th. Preached in the native town. Quiet and attentive audience, though many stood a few minutes and passed on. As usual, some persons busied themselves in trying (without noise) to make the audience disperse. Bible Society's Committee meeting. Petition from Rev. Mr. Green, to have the custom of opening the meeting with prayer done away, that he might attend.

16th. A thought concerning Ezek. 47. House of Correction, "How shall we escape if—"

17th. Preached on the Esplanade. Discussion.

18th. 1 o'clock Meeting. Isai xli.

19th. Pensioners' Home, His name wonderful. 13 years to day since I landed in Bombay.

20th. Mr. Antone's House; 1 Cor. ii. Esplanade.

It would seem that the Revival in Tinnevelly has not died out. It has had much to contend with in the suspicions and apathy of missionaries. Some of the slowest to believe now recognize it, and acknowledge that it is due to the band of native Christians among whom it began.

21st Jany. Monday. Wrote to Mr.——— disproving his view of 1 Cor. vi. 16 and freely informing him of the view I took of his conduct; and showed him that those whom he had been so loudly denouncing, myself and others, for our endeavours to save a certain party from a life of shame and infamy, had been actuated by the worthiest motives, and that his course &c. &c.—Attended a meeting of the Harbour Mission Union. Prayer meeting at Grant Road, Mr. Carlile on "the Sower."

22nd. Preached with Mr. Narayen in the native town.—Evening, Temperance Soiree at Town Hall.

23rd. Dajiba Jugonnath's child died. At-

tended its funeral in the afternoon. Mr. Robertson's: Rom. viii.

24th. Hospital, 11 o'clock: 'Perfect through sufferings.' Annual Meeting of Bible Socy., Town Hall,—The Gospel and the Spirit.

25th. 1 o'clock meeting, Ps. xxv. 5 o'c. meeting, Syro Phenicean woman. 7 o'cl. at Dr. Fraser's. Spoke on the hymn 'Religion is the chief concern.'

26th Preached in the native town. Pensioners' Home.

27th. Sabbath. Morning Prayer Meeting. Mariners' Church: "The wrath of the Lamb." St. Andrew's, evg. "What wilt thou have me to do?"

28th. City Mission meeting. Meeting of Native Christians (Mr. Antone's) John xvii.

30th. House of Correction: Syro-Phenicean woman.

31st. Very painful developments this day. Breach of trust on part of the Asst. Secy. of the Tract and B. Socy, of which I am Secretary. Preached on the Esplanade.

Feb. 1st. Meeting of Tract Socy's Com. Asst. Sec. dismissed. Deep anguish such as I have not known for a long time, in view of the reproach that may accrue to the Society and to the cause of Christ.—1 o'clock Meeting. 5 o'cl. 7 o'clock Isaiah vi.

2nd. Preached in native town.

3rd. These last have been days of very deep distress, sore crying and tears. My feelings have amounted to agony. Rs. 3000 lost to the Society through the unfaithfulness of this man. [He had used the Society's money in a cotton speculation, hoping to recoup the Society and pocket a large profit. But he had been taken in by designing Natives, and the pretended cotton, when it reached England, was found to be mere rubbish.]

Glowing accounts of the Revival in Jamaica. Preached on the Esplanade.

4th. Missy. Conference at Mr. Carlile's.—Chapel: "*For* where two or three."—*Conferred with a man to be sent to Arabia with Bibles.*

5th. Preached in native town: quiet audience. Meeting of Bible Socy's. Com. 3 hours' discussion of a petition presented by Mr. Green regarding the opening of the meeting.—Dr. Leith's.

[This was a weekly meeting for the study of the Bible kept up for years.]

6th. House of Correction: Acquaint thyself with him and be at peace.

7th. Preached on the Esplanade.—Chapel, Acquaint thyself.

8th. 1 o'clock Meeting: "He dwelleth with the humble and contrite." Wrote a Protest against the Resolution of Bible Socy. 5 o'cl. 7 o'cl.

9th. Preached in native town. Low caste people battled for caste as earnestly as Brahmins.

10th. 7 o'clock prayer-meeting at St. Andrews:—11 o'cl. preached in the harbour; "Strive to enter in." 5 o'clock Esplanade.

11th. Conducted a meeting of soldiers at Colaba: "Ye are not your own."

12th. Preached in the native town.—Tract Socy's Meeting. Mrs. Leith's.

13th. House of Correction: "Lovest thou me?" Dr. Wilson's Lecture.

14th. Esplanade.

15th. 1 o'clock Meeting, Is. 30.

16th. Native town. Prayer meeting at the quarters of the Mounted Police. "This is the victory."

17th. Esplanade.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)

Paster—The Rev. William Bell, M. A.

Sunday Services at 11 A. M. and 6 P. M.

The Pastor will preach next Sunday, (the 30th, inst.) both Morning and Evening.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8 30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

RECEIVED for the Salvation Army from "a friend," Rs. 10.

BOMBAY TEMPERANCE LEAGUE.

The *Annual Meeting* of the League will (D. V.) be held on *Tuesday* (April 1st) in the Y. M. C. A. rooms, Apollo Bunder at 8-30 p. m. Col. Van Heythuysen will preside. The friends of the League are earnestly requested to make arrangements to be present.

METHODIST CHURCH SERVICES.

Sunday 30th March 1884.

Grant Road.

7 A. M. Sunday School; 8-30 A. M. Sermon by C. Sharman; 6 P. M. Sermon by Rev. D. O. Fox.

MAZAGON.

4 30 P. M. Sunday School; 11 A. M. Sermon by Rev. W. Stephens; 6 P. M. Sermon by Rev. C. P. Hard.

DEAN LANE HALL, FORT.

9-30 A. M. Sunday School and Bible class with black-board illustration by Dr. J. S. Stone; 11 A. M. Sermon by Rev. J. Alexander; 6 P. M. Sermon by Rev. Geo. Bowen.

Epitome of News.

SATURDAY, MARCH 22.

—*Bombay Gazette*: The American man-of-war, Trenton, arrived in the harbour yesterday *en route* to China. The members of the Corean Embassy to the States are on board. They are now returning to their own country, the object of their mission having been accomplished.

—Am. paper: The calling followed by Mr. Anthony Comstock as agent of the society for the supression of vice in New York city is beset with all manner of peril, including even the allurements of bribery. In his report to the society he relates the following incidents:

I had arrested [in March, 1877] six or eight lottery men and they were to be brought before the grand jury. The day before they were arraigned J. M. Pattee, whose scheme of games I had broken, came to me and after some manœuvering told me that if I would give him my word of honor that I would not appear against his men that the following morning I would find $20,000 in my letter box. He said that he had already fixed the matter at the District Attorney's office and that all that was necessary was my absence. I told him that he had better advise his friends to plead guilty to the indictment, as I declined to be bought. Pattee was at that time doing a business of $1,000 a day and could well afford to pay a bribe in order to continue his work. Had I accepted the offer I could have been entirely independent and could have retired from my work long ago. Three years ago a lottery man offered to send me on a trip around the world and to pay the expenses of myself and my family for five years if I would consent to remain away for that length of time. In 1876 I arrested "Dr." Henry Metzer for selling obscene literature and evil circulars about his profession and took him to Harrisburg, Pa., for trial. While on the cars he put $1,500 on my arm and asked me to lose my warrant out of the window. I refused. He added a $500 bill to the money and asked me to go to sleep. Again I refused and called the brakeman of the car to witness that Metzer had tried to bribe a United States officer. When I got him into Harrisburg it went hard with him. When George Ackerman, then a publisher of obscene books, was burned out several years ago in his place in Ann-St. after $16,000 worth of the stuff had been seized, he came to me and told me that if I would give him $100 he could get back all the plates and books from the police. Had I had the money at that time I would undoubtedly have given it to him and I should have got the stuff. Why, the thing about that time was notorious, and it was said openly that the police were bribed regularly by the people after whom I was sent.

—The *Zion's Herald* says: "Every enemy of the alcoholic drink traffic must hail with pleasure the rapidly increasing strength of the movement for constitutional prohibition in this State [Mass.] The leaders of the movement do not contemplate the organization of a new temperance society; they propose to use the machinery of existing organizations and the church, and to unite in a common effort all the true friends of our common country.

MONDAY, MARCH 24.

—*Bombay Gazette*: Allahabad, 23: Major Covey, of the Durham Regiment, when out pig-sticking yesterday at Sirsa-road, fell with his horse and was ripped up by a wild boar.

—Same; Madras, 22: Honorary Surgeon R. Harvey, one of the professors at the Madras Medical College is dead. A village Magistrate at Kurnool, has been sentenced to death for murdering two dancing girls.

—Same: H. E. Sir James Fergusson presided at the annual distribution of prizes to the deserving pupils of the Scottish Orphanage School at Mahim. His excellency, while dwelling in his speech upon some of the encouraging features in the report, expressed a hope that the school will maintain its good reputation under its new head master Mr. Anderson, who has succeeded the late Mr. Duthie. Seeing from the report that the school was in want of a good harmonium, the Governor stated that he would be very happy to present one. In the course of the proceedings, the children gave a capital rendering of a selection of scotch airs.

—The *Bombay Samachar* reports that a destructive fire took place in the village of Sangmeshwar, Rutnagherry. About 450 houses were burnt to the ground, entailing, it is said, damage to the extent of four or five lakhs of rupees. Four men and several cattle were also destroyed in the fire.

—The *Indian Witness* calls Simla a "Thibetan out-post" and says the seat of Government might as well be at Aden or Khatmandu.

—*Indian Witness*: Excitement of no ordinary degree has been raised in Madras by the surreptitious publication of a demi-official letter addressed at the time of the Salem riots, a few years ago, to the Madras Government, by the special magistrate deputed to try the cases that rose out of the riots. The letter shews the greatest zeal in the prosecution, refers contemptuously to the High Court judges, and takes the Government into familiar confidence. Nevertheless it was well received and commented upon by the Council, including Mr. Grant Duff himself. The part of the scandal which is of real moment is the revelation of what goes on behind the curtain when an unbiassed administration of justice is on the stage.

—*Bombay Catholic* Examiner: In connection with the recent diplomatic transactions between Germany and Russia there took place a remarkable ceremony which carries the mind back from the jealousies and differences of the present to those days, at once dark and glorious, when nearly all the nations of Europe were leagued together to crush the towering ambition of the first Napoleon. The 27th of February was the seventieth anniversay of the battle of Bar-sur-Aube, when the Russian Order of St. George was conferred upon the

present Emperor William. In commemoration of that historical event, the Grand Duke Michael and a special Russian deputation offered their congratulations to the veteran Emperor, and presented him with the staff of a Russian Field Marshal. At a state banquet which took place the same evening, when several distinguished Generals and other notables of both nations were present, the Emperor William drank to the health of the Czar, and expressed himself deeply touched at the manner in which that grand anniversary had been remembered. What wonderful experiences the Emperor William has gone through during the seventy years which have elapsed since Napoleon retreated before the conquerors of Leipzig, among whom Prussia held a proud place. Then, she had not yet quite emerged from her noble struggle for independence, now she is the first military Power in the world.

Tuesday, March 25.

—*Bombay Gazette*; Rangoon, 24: The Kachin rising is said to have collapsed. A large number of Kachins were killed at Modah by Theebaw's troops. This success of the Royal troops has restored confidence and dispersed the plunderers. The Bhamo missionary families are returning, and the Chinese are resuming trade.

—The *Hyderabad Telegraph* understands that cholera of a very virulent type is now prevalent at Chudderghaut. On the 20th inst. around the Hyderabad College premises there were 22 cases, of which 16 proved fatal. One case occurred in the Traveller's Bungalow. In Afzul Gunj and Begum Bazaar also cholera is said to be raging.

—*Times of India*: Mr. Justice Scott delivered judgment yesterday in a suit which he termed of a "very unusual character," and the parties to which are members of the Lowana caste. The plaintiff sought to recover Rs. 3,149 as the balance of a sum of Rs. 5,000 which it was agreed he should be paid on procuring the re-admission into caste of the three sons of a woman who had been excommunicated for her misconduct, and their marriage to girls of the caste. His lordship said that the agreement so far as it concerned the re-admission into caste was quite within the law; but he had in vain searched the authorities for any recognition of or even reference to a system of what was called in English legal phraseology, "marriage brocage." The agreement was made in 1864, when the plaintiff was manager of the caste; in 1869 he was ejected from that post by the High Court, and since under the terms, the benefit of the agreement in question accrued to the caste, he could not enforce the agreement without the consent of the caste. As regarded the promised money payment for the negotiation of the marriages by a third party, his lordship said it was immoral and contrary to public policy. It would have a tendency to cause matrimony to be contracted as a mere matter of bargain and sale; and further degrade the position of women and perpetuate the inequality of their relations with the other sex. Marriage brokers, the judge remarked, should not be given a legal status such as would enable them to enforce their contracts by law. The claim was accordingly dismissed with costs.

—The S. P. G. report 3210 Native Christians in 150 villages of the Ahmednuggur Collectorate, in connection with this work.

—*Independent*: The vexed question as to the year of Christ's birth, whether 747, 749 or 754 after the founding of Rome, has recently been discussed again by Professor Sattler in the Munich (formely Augsburger) *Allgm. Zeitung (Beilage)*, in a manner that seems new. He bases his argument on the coins struck by Herod Antipas; and by comparing the dates they bear with the data furnished by Biblical and secular history, he reaches the conclusion that Christ was born in the 749 *post Urbem conditam*, and that, as a consequence, our chronological system is five years behind date. We should, accordingly, not be writing 1884, but 1889.

—Dr. Johann Peter Lange, the eminent German theologian and commentator, died January 11th, near Hamburg, Germany, aged 82.

—*Independent*: The Rev. E. L. Stoddard, pastor of St John's Free Episcopal Church, Jersey City, took occasion, on Sabbath morning last, to make a personal explanation from the pulpit concerning the gossip about him, in connection with the sudden death of his wife, in May last, by an accidental shot from a pistol held by him, and which pistol Mr. Stoddard, was endeavoring, when the accident occurred, to place on a shelf in a closet in the presence of his wife. There is no question whatever that the death of Mrs. Stoddard was purely accidental. Had Mr. Stoddard rested on these facts he would have acted wisely. But he has now attempted to explain matters from the pulpit which needed no explanation with all fair-minded persons; and in a public manner he has also chosen to tell his people that, in his great affliction, he has sought to drown his sorrows by going to the theaters and other places of amusement, in New York. The papers say that "some of the members of the church, who thought this conduct on the part of their pastor unseemly began to talk about it among themselves and their neighbors." Of course they would thus talk; and the talk will not, after this public admission, be likely to be confined either to New Jersey or New York. As a minister of Christ, he has, by his example at least, taken a new departure in his public teachings to mourners. He has given his church and congregation to understand that he has adopted a new method to obtain peace and consolation in this sudden and heart-rending dispensation of Divine Providence.

—The Am. papers report terrible ravages committed by the recent rise of the Ohio river. We take at random the following para: A house went by Middleport on Monday morning with a woman sitting on the gable end. Men rowed out to the house and appealed to her to get off, but she refused, saying that she had four babies below. The glass of the window was broken, and the children were seen floating around in the house dead. New Richmond, Ohio, has been cut off for six days from the outside world, except by means of skiffs. Water is in every building, and hundreds of houses are submerged. One-third of the population are dependent on outside support. The water here is twenty-six inches higher than last year. Thirty-five buildings are off their foundations, and two feet more of water will float them away. The village of Rural, Ky., is entirely swept away, only two of thirty-six houses being left. At Maysville, also in Kentucky, business of all kinds has been suspended and the citizens are at work helping the needy. At Chester, a small village above, a thousand persons have been compelled to leave their homes and camp on the hills. Several houses have passed down the river.

—Mrs. Hampson, whose remarkable evangelistic work in Australia and New Zealand we referred to some time ago, is now in California, hoping that the rest and change will restore her to health. She hopes to visit India next year if the Lord will.

Wednesday, March 26.

—Bishop Wordsworth has written to General Gordon Feb. 23, 1885 and the letter has been published. The following is a part of it: "But amid this storm of censure many, I am sure, have asked themselves quietly this question,—What would a Christian Apostle have done in your place?

"Happily, we have an answer to this inquiry in the epistles of St. Paul. He denounces 'men stealers,' (1 Tim., 1. 10), by which word he meant not only the kidnappers who stole free men from their own homes, but also those who violently took away slaves from their own masters.

"I infer from your proclamation that you would prevent and suppress the raids of slave-hunters and slave-traders, and that you would protect slaves in their legal rights and relations with respect to their masters; and you would also protect masters with respect to their slaves.

"St. Paul's epistle to Philemon seems to supply the solution of the question with which you have to deal.

"St. Paul did not constrain the master Philemon to emancipate his slave Onesimus, whom the Apostle had converted to Christianity; on the contrary, St. Paul respected Philemon's rights, and sent back the runaway slave Onesimus from Rome to his master Philemon at Colossæ; and he promised to repay the money that Onesimus had taken from Philemon. But St. Paul, having Christianized Philemon, exhorted him to receive Onesimus, no longer as a slave but above a slave, a beloved brother in Christ" (v. 16). You, I am sure, will imitate St. Paul.

"St. Paul did not bribe the vast multitude of slaves, with which the Roman Empire then swarmed, to embrace Christianity by promising them freedom. He cancelled no existing rights and obligations but he Christianised them. He said to the slave, 'Art thou called'—; *i. e.*, Art thou baptized—'being a slave?' (1 Cor. vii. 20) 'Care not for it—let not thy slavery distress thee—but if thou mayest be made free, use it rather.' 'Let every man abide in the same calling wherein he was called.' And again he says, 'Let slaves count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed' (1 Tim., vi, 1); and again he thus speaks to slaves:—'Slaves, be obedient to your masters according to the flesh, with fear and trembling, in singleness of heart as unto Christ, not with eyeservice as menpleasers, but as slaves of Christ, doing the will of God from the heart; with good will doing service, as to the Lord and not to men; knowing that whatever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free,' (Eph. vi, 6; compare Col. iii. 22, Tit. ii, 9, 10; 1 Pet. ii, 18.)

"Thus St. Paul dignified slavery; it was service done to the king of kings. The Christian slave was the Lord's freeman (1 Cor. vii. 22). The slave here on earth would be a saint hereafter for ever.

"But St. Paul had a good deal to say to masters as well as to slaves. 'Masters, give unto your slaves that which is just and equal, knowing that ye also have a Master in heaven, and there is no respect of persons with Him, (Col iv. 1, Ephes vi. 9); and 'Paul the aged, the prisoner of Christ' (Philemon 9) affectionately entreated his friend Philemon to receive back his runaway slave Onesimus as a 'brother in Christ.' The silent influence of this Apostolic teaching concerning Christ's incarnation, and men's universal brotherhood in Him, quietly melted away the icy frosts of slavery. The primitive Church encouraged the ransoming of slaves as a work of mercy, but did not forcibly take them away from their masters. The Gospel did not exasperate the slave-owner against itself and against the slave, by angry invectives and contemptuous sarcasms and violent coercion, but by Christianizing the master it enfranchised the slave. It endeared every Onesimus to every Philemon.

"This, indeed, was a work of time, but at length, especially after the empire had become Christian, slavery disappeared from Europe.

—*Overland Mail*, March 7: The death is announced from New York of the Rev. Dr. John J. Walsh, who was widely known throughout American religious circles. He was a graduate of Union College, and so far back as 1842 was sent out as a missionary to India by the Presbyterian Board. For thirty years he laboured there, escaping the massacres of

missionaries by the Sepoys during the Mutiny. In 1858 Dr. Walsh wrote a work entitled "Martyred Missionaries," which had a large circulation both in England and the United States. The deceased retired from missionary labour some years ago. He has left two daughters, who are still engaged in missionary work in India.

Dr. S. Wells Williams, whose knowledge of China and the Chinese language, though somewhat old-fashioned, was probably unrivalled in extent, died at Newhaven, Connecticut, on Feb. 16. He was born in 1812, and went to Canton as printer to the American Board of Foreign Missions when little more than twenty years of age. His first work was "Essay Lessons in Chinese," published at Macao in 1842, which was followed two years afterwards by an English Chinese Vocabulary. His best known, if not his greatest, book, "The Middle Kingdom," first appeared in 1848, and a new edition was published by Messrs. W. H. Allen only a few months ago. More valued by scholars is the large quarto he brought out at Shanghai in 1874, of which the full title is "A Syllable Dictionary of the Chinese Language, arranged according to the Wu-Fang Yuen Yin, with the Pronunciation of the Characters as heard in Pekin, Canton, Amoy, and Shanghai." In 1876 Dr. Williams finally returned to America, and was appointed lecturer of Chinese at Yale College.

—*Liberal and New Dispensation*: We regret we have nothing more to add to what we said in our last regarding the complications in our church. The whole outside public is in a state of anxious expectation of a favorable turn to affairs. European friends and admirers of our Minister are distressed at the prospect of his beautiful church being broken. Our own countrymen are expressing their solicitude in a variety of ways. And yet we regret to say that matters have not advanced an inch beyond where they were on Saturday last. We left our readers with the proposal to refer disputes to an arbitration. Four points were settled, the last of which referred to joint services in the Mandir during a period of three months. It was at this point that the negociations stopped. Babu Protap Chunder Mozumdar insisted that the service should be conducted by one individual, and the members of the congregation that were with him plainly signified that it should be conducted by him. It was contended on the other hand that one part of the service should be conducted by Babu Protap Chunder and another by a member of the Durbar party. After a great deal of correspondence and interviews Babu Protap Chunder said that he should conduct the service and that he should have an associate of the Durbar party whom he should direct as to what part he should take therein, and the part which he assigned to him was the reading from the scriptures. This proposal was not accepted by the Durbar. It was then within a few minutes of the hours of service, and there was no time for making other proposals. Of course other proposals were made, but they reached their destination too late. In the meantime there was the ordinary service in the Mandir and also a separate one held by Babu Protap Chunder in his own house.

—From "Round the World Letters": Through the courtesy of an English gentleman, at the head of the largest business of this kind in the city of Maulmain, we were invited to a thorough investigation. Wonderful as the stories are which are told of these huge elephants in the timber business, we were not disappointed in their sagacity and power when seeing them at work. There were nine of these mammoth creatures employed in this yard. Several of the number had been at it for twenty-five years. Each one can lift a log weighting a ton, and drag logs weighing three times that. The logs are dragged to the pile, lifted and laid with the ends all even, fitted on to each other one after another, small pieces picked up and laid by themselves. Two elephants will work together in placing the timber, the one lifting while the other pushes into position, and all this is done quietly, slowly, without a word of direction from any one. A native is perched on the animal's neck, with his bare feet braced behind the great ears, and with his toes and feet manages this huge living machine. When an elephant is warm he fans himself with his own ears, and when some insect bothers him he picks up a chip, and scratches his own leg as handily as though he was a tenth the size. It is a curious fact about these elephants that they can be their own physicians. When one of them is overworked or ill, he is sent out with his keeper to the jungle, where he selects for himself such eating here and there among the herbs as he feels he needs, and in a short time he is ready again for work.

—In a recent lecture at Glasgow, Prof. Thompson said that the magnetic pole is at present near Boothia Felix, more than a thousand miles west of the geographical pole. In 1657 the position of the needle showed the position of the magnetic pole to be due north. It had been eastward before that; it then began to point westward, and this westward variation continued to increase until 1816, when the maximum was attained; it has since steadily diminished, and in 1976 it will again point to the true north.

Thursday, March 27.

—*Times of India*: There is no doubt, however, that Russia will try to make use of her advanced position in Central Asia so as to prevent England—by creating alarms on the Indian frontier, or it may be by fomenting sedition in India itself—from interfering with her in Europe when she makes her next attack on Constantinople. Austria really means to advance into the heart of Turkey, and before long Russia must be prepared to renew her repeated attempts to take possession of the Bosphorus. It is this desire chiefly that has caused her to accelerate her movements in Central Asia. The Russian journals are very explicit on this point. "The annexation of Merv," says this *Sovremennya Isvestya*, "certainly improves our strategical position in Central Asia, and it is also of the highest importance from a political point of view; for, should another difficulty with England occur like the one in 1878, we shall be able to show our teeth. Had we been as near Herat in 1878 as we are now, Lord Beaconsfield would have been obliged to moderate his policy, and we should have been spared the defeat of Berlin. The Eastern Question will be decided in Central Asia. Herat is the key of the Bsophorus as well as of India."

—The Str. *Ancona*, with English Mails, left Aden for Bombay, Wednesday, 7. a. m.

—A correspondent informs a Calcutta paper that upwards of Rs 6,000 were raised by the Rev. Mr Hastie's friends for his defence in the appeal case now pending at the Bengal High Court.

—*Bombay Gazette*; Madras, 26: The small-pox mortality here is higher than ever. The deaths last week numbered three hundred and eighty-three; the total deaths from all causes being six hundred and eighty-four. The rate of mortality is 89. 1 per mille per annum.

—*Evangelical Christendom*: John Wesley was certainly a most extraordinary character, as even those are compelled to acknowledge who have no love for his views or his work. A likeness may be traced in some respects between him and the Duke of Wellington, whose family name of Wellesley is understood to have been the same originally as that of the founder of Methodism. The same courage, sense of duty, and power of command appear in both, the same keen foresight and indomitable will. Through such qualities, Wellington delivered Europe from the ravages of a military tyrant, and, with the addition of the sanctifying graces of the Spirit, Wesley achieved the far nobler task of awakening a godless generation to spiritual life, and bequeathing an organization to carry on the same blessed work. A small life of him has appeared, written by Dr. John W. Kirton, entitled "John Wesley, his Life and Times," (Morgan and Scott), which is very readable and well fitted to be useful.

Friday, March 28.

—The ship Grampian, which has just arrived at Rangoon from Liverpool, sailed for about one thousand miles through continuous fields of pumice which, the captain presumes, had been carried by the equatorial current and the prevailing easterly winds from Java.

—*Times of India*: The annual meeting of the Society for Promoting Christian Knowledge was held yesterday at the Cathedral Vestry, the Venerable Archdeacon Stead in the chair. The report for 1883 showed that the receipts from the sale of books amounted to less than in the previous year; while there was an increase in the receipts from Church offertories. The committee had, with the view to improving the stock and meeting the wants of Churchmen throughout the diocese, expended Rs. 3,266-12-2 in the purchase of new books, &c.

—Deaths last week, 434. By Cholera, 7.

—*Ev Christendom*: The Bishop of Liverpool has denied the charge that he prohibited the Clewer Sisters of Mercy from coming to Liverpool. What he did was to refuse to give them his official sanction and permission, and this he would not give even to the Mild nay Sisters, who were downright Protestant evangelical people. The only people he licensed were the presbyters and deacons of his own diocese.

—Same: The Wesleyan Methodists have been conducting a number of Revival Missions at various places. The one in Sheffield appears to have been more than ordinarily successful. The Rev. Thomas Cook, and three other ministers who have done special service in evangelistic labours, were secured to conduct the services. At the end of the fortnight, 660 names of inquirers and converts, exclusive of children, had been taken at one of the chapels, besides those who had come forward at the others. Means were adopted for looking after the future welfare of these converts, and it is to be hoped that most, if not all of them, will remain permanently connected with some Christian Church.

—Same; France: Atheism stalks abroad, and shows its hideous features in places unexpected; in a meeting called to consider the erection of a statue at Abbeville to the Chevalier de la Barre, a person of the gentler sex arose and made a speech against *Un nommé Dieu*,—one called God! Against this some one present protested in the names of Voltaire, Rousseau, Robespierre, and others. This was received with hooting; but the Chairman rose and explained that in believing in the existence of God, these great men had simply paid their tribute to the errors and superstitions of their times!

Together with atheism stalks immorality. The new Academician, M. Pailleron, gives hope in his opening speech that we have turned the corner, and are emerging from the sink of vile realism in which a certain public has wallowed. "These sick fainting fits of the higher faculties will surely take their revenge. Good sense and good taste must not be despaired of in a country where goodwill only wants a guide, and talents more numerous than ever only want an aim. We shall in time cease to look earthward, and lift up our eyes to the Star referred to by Charles Blanc, 'which is to guide mankind, and which, to be seen, constrains man to look heavenward." (Would it were the Star of Bethlehem!)

You are in good company, if you have been scorned and caricatured—in the company of Christ, and Oberlin, and John Jay, and Josiah Quincy.

Selections.

"IF YE SHALL ASK ANYTHING IN MY NAME, I WILL DO IT."

A CAPTIOUS critic once wrote to Mr. Spurgeon, asking him what such and such a passage of Scripture meant. Mr. Spurgeon replied: "It means what it says." Again the query came: "But how do you interpret it?" The great preacher, believing the man was only asking the question to "catch" him in his replies, made answer a second time: "I don't interpret it. I believe it." No doubt this was a wise way to deal with a captious inquirer. But there are others who are seriously anxious to know what certain sayings of our Lord mean.

Among such sayings this apparently unqualified promise stands in the front rank. Many thousand of Christians have taken that promise, and with it in hand have gone to the throne of grace and asked and have received not. Then the question comes to them. Why do I not receive? I have been sincere in my desire; I have taken the Lord at his word; and yet he has not heard and answered. This experience, repeated many times, leads to doubt and distrust. If this simplest and most direct of promises is not honored when it is presented, how are we to trust other promises?

We know that the common answer to this is that this promise and all others have many qualifications to be found in other parts of the Scriptures. For example, we are told that "we must ask, believing"; "we ask and receive not because we ask amiss"; "we must ask according to His will," etc. And sometimes we hear that this promise was given to his immediate disciples, and is not for us. But this last explanation would be fatal to our use of almost every precious promise in the Bible, and would leave us almost nothing with which to plead anything before God.

At this writing we can think of no promise that is of more importance to the Church and to the individual Christian than this one. If it means what it says, then we ought to be able at all times to prove it by receiving the answer to our prayers.

Let us see if we can find any true explanation of it. A careful reading of the chapter reveals the fact that the Master was talking to his disciples about the great work which he came into the world to do. They were distressed because he had announced to them that he was "going away" from them. It seemed to them that if he went away and left them, the hope of realizing the Kingdom of Heaven must go with him. For what could they do? How should the great things promised ever be realized if he, the Head and Captain of Israel, should leave the field? His answer was simple: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father." On this last clause this further light is shed: "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever." "For if I go not away the Comforter will not come unto you; but if I depart I will send him unto you." Now this Holy Comforter was the Holy Ghost, by whom even Jesus did his mighty works. The promise was, therefore, that they should be endowed with power both for inward need and outward service, even as he himself was endowed. To make this assurance doubly sure he goes on to say: "And whatsoever ye shall ask in my name that will I do *that the Father may be glorified in the Son.*" And still adding further emphasis, he continued: "If ye shall ask anything in my name, I will do it." From this it seems perfectly clear that this promise has reference to the successful prosecution of the work of the Gospel by the hands of the disciples, and not to the granting of mere individual and personal requests.

We have only to follow the history a little way to find how the promise was fulfilled. When the Holy Ghost was sent to them on the day of Pentecost, the mightier work which had been promised was already accomplished; for by one sermon more souls were added to the Lord than had been by the whole three years' labor of Christ. He had indeed healed the sick and raised the dead and attached a few hundred disciples to himself; but beyond this he had made no great and lasting conquests among men. But now the mighty ingathering began. After this first great earnest of the "mightier works" we find the apostles and disciples earnestly pleading that mighty promise. "They continued in prayer," surely not for temporal blessings and individual needs, but for the further triumphs of Jesus among men. When these mighty works of the risen Jesus by the hands of his disciples, with the Holy Ghost sent down from Heaven, were seen, the perplexed and baffled rulers threatened and commanded that they should speak no more in the name of Jesus. Further than this they dared not then go. When Peter and John were let go, we find them assembled with "their own company," and again earnestly praying. And what for? That they might be delivered or saved from persecution? Not so! but: "Now Lord behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word." "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost; and *they spake the word with boldness.*" Here, then, we see how the disciples, to whom this promise was given, understood it, and how they pleaded it, and how it was answered. The further history of the early Church confirms this view. In answer to their prayers they were made strong for the ministry, and Christ wrought by them "to make the Gentiles obedient by word and deed" through "the Holy Ghost sent down from Heaven" as they went forth preaching the Gospel.

We conclude, therefore, that the scope of this promise is limited to whatsoever we ask in the name of Christ, looking to the spread of the Gospel and the glorifying of the Father in his Son. This awakens a serious train of thought. Is it not too true that we lay hold on too many of God's promises with the selfish intent of getting something for ourselves rather than glorifying the Father? Do we not too often forget that our sole business in this world is to "seek the Kingdom of God and his righteousness," leaving him to "supply all our need according to his riches in glory by Christ Jesus"? Take the Church over, are we not more intent on what we shall eat, what we shall wear, how we shall live, and what treasure we shall lay up on earth, than how we shall glorify God in his Son by spreading the Gospel and winning souls to him? Is it not true that this promise, which we have been looking into, is pleaded a thousand times for some personal good where it is once urged with a sincere and utter consecration of ourselves to God for service, for the accomplishing of these "greater works" spoken of in connection with it? How many of us are content to cast ourselves upon God as his servants, and seek first and only his glory, "being content with such things as we have," and finding our highest joy in seeing Jesus Christ magnified in the salvation of men?

We do not say that this promise may never be urged in conection with personal need; but we do say that only such a one, who is pleading it in its first significance continually, has a right ever to look at it for any lower use. The highest calling for the Christian in this world is to be associated with Christ in the work of human redemption; and to this end every personal thing must be subordinated. Whoever, among us, be he layman or clergyman, has the courage to give himself without reserve to God and Christ for the promotion of his kingdom, will find that this promise is as vital and powerful to-day as it was when it was first urged and answered eighteen hundred years ago. Our great need to-day is to have this promise urged before God by men and women, who comprehend its meaning and are willing to pay the price of entire consecration in order to the privilege of pleading it.—(*Independent.*)

CERTAINTY A GROUND OF TRUST.

Were some days nine and some thirty six hours in length we should not know what to depend upon; but God has settled these matters with definiteness and we can trust in the regularity of natural laws. Not less sure and exact are the provisions of his grace. They are certain. We may rest upon them. We know where we are coming out at last if we give ourselves up to the guidance of the Captain of our salvation, with whom is no shadow of change.

I was once crossing the Atlantic and had come within three days' sail of the Irish coast. Fog and darkness shut out the sun by day and the stars at night. We had to trust to dead reckoning, that is, to the log, the compass, the chart and other nice nautical computations. Standing by the captain I heard him say on the last of these days: "We ought to see Fasnett Light *in twelve minutes!*" I took out my watch and waited. We saw the welcome light in just *eleven!* There, thought I, is a triumph of nautical skill and calculation, to push on so steadily and surely through the darkness day after day to the point aimed at. We justly confide in one who has proved himself trustworthy in human affairs, but the witness of God is greater. Why ever distrust him? He has not only fixed the movements of the stars and tides, but his promises of grace are unchangeable. "*He that cometh unto me, I will in no wise cast out.*" If the wisdom of man elicits our admiring praise and commands our confidence, how much more should the grace of God, the infinitely Wise, secure at once our homage and our love."—*Dr. R. S. Storrs.*

FINDING GOLD.

BY CLEMENT E. BABB, D. D.

Forty-four years ago, in September, 1839, John A. Sutter, a native of Baden, the son of a Lutheran minister, built a fort on the American River near where the capital of California now stands. He obtained from the Mexican Government a donation of eleven square leagues of land; for they thought it was of little value, and Sutter with his colony and his fort would protect them from the Indians. By tact and energy the adventurous pioneer succeeded in subduing the Indians and in making himself one of the richest men on this continent. In 1848 he had a flouring-mill and saw-mill, costing together over $50,000. He had 1,000 acres of land in wheat, 8,000 head of cattle, over 2,000 head of horses and mules, 2,000 sheep, 1,000 hogs, and was in undisturbed possession of over a hundred square miles of excellent land, in one of the finest climates in the world. Such success in less than nine years was wonderful. It reads more like a story of the Arabian Nights than a narrative of historical facts. The brave man went into that wilderness with no capital but his hands and his brain, and made for himself a little kingdom. The fame of it went abroad, and colonists flocked thither from all parts of the world. If he could have gone on to this day developing the resources of his princely domain, he would have been the peer of the Astors, the Goulds, and the Vanderbilts. But in February, 1848, came a sad and sudden change.

General Sutter (for the Mexican Government had given him a title) had a saw-mill about fifty miles from the fort. James W. Marshall was the millwright. He found one

day in the tail-race of the mill particles of metal that looked like gold. He gathered a handful, mounted his horse and rode down to the fort. The moment that Sutter saw that gold he knew that there was trouble for him. If the news should spread through the settlement all his laborers would desert him. What could he do with his herds of horses and cattle without herders, with his mills without millers, with his crops without farm hands? Instead, then, of rejoicing in the discovery that was soon to electrify the world, he begged Mr. Marshall to keep it secret. But that was impossible, and the result was what the General feared. Everybody began to dig for gold. Nothing else was thought of; nothing else was cared for. Who would work for wages when excited by the prospect of washing fabulous wealth out of the golden sand? The wheat on a thousand acres perished for want of reapers. The cattle and horses wandered away. The mills were neglected and went to decay. And then came the rush of gold-diggers from the States, and from every country in the world. Many of them were lawless, and had no respect for General Sutter's rights. They squatted on his land, they burned up his fences, they butchered his cattle, they stole his horses. He struggled for a time against the rising tide, but it overwhelmed him. In a few years his wealth was scattered, and he was a homeless wanderer.

Do you ask what blighted General Sutter's brilliant prospects? The answer is, the finding of gold. That which enhanced the value of the land almost beyond computation, ruined its owner.

What a lesson here in regard to worldly prosperity. No matter how wisely it is sought, and how fully it seems to be secured, a breath may blow it away. That whisper "there is gold in the sand" echoing around Sutter's fort, and rising to a shout that passed from lip to lip until it rolled around the world, was disastrous to the man who had laid the foundations of a colossal fortune in the wilderness. Why? God made the world not for a few millionaries, but for the millions of the race. He prepared California to be the home of a great and prosperous people. He sent the brave pioneer to get the land ready for the tens of thousands who were to come, by sea and by land, as soon as they heard the news. So General Sutter did not live and toil in vain. He was in one sense a martyr in the cause of civilization and freedom on the Pacific cost. He was a true-hearted and noble man. Though poor and dependent in his old age, he does not regret what he did to open the way in the wilderness. His name is embalmed in the memory of multitudes whom he aided, and in the history of California. His life was not a failure. His example of manly courage, endurance and generosity, is of priceless value to the world. Let our young men seek success as he did, by legitimate enterprise and honest toil, and by trying to make some desert spot of earth blossom as a garden of the Lord; and though they may not die rich, they will feel that God has enabled them to do something for humanity. And who would not rather pass away from earth with the blessing of millions on his head, than as a millionaire vainly clutching the gold that is blackened by fraud and blistered with tears? —*(N. Y. Evangelist.)*

SEEK DILIGENTLY.

In times of awakening some penitents remain a long time in the ranks of seekers. They are slow, dull learners in the school of faith. In some cases this is caused by lack of light; the simplicity of faith is something they do not clearly comprehend. Such penitents need special personal instruction. But with most slow-moving seekers the real difficulty is the lack, not of light, but of earnestness. They are not seeking Christ with all their hearts. They do not possess that agony of desire which moves the soul to cast itself in self despair upon Christ. Their type may be seen in a farmer who, when touched by the Spirit of God, mourned over his sins, but found no comfort. One day, while sitting before the fire with a sad countenance and musing on his condition, he suddenly looked toward his believing wife and asked: "What must I do to become a Christian?" The good woman at once recalled the fact that not long before her husband, having lost a bank-note in his barn, had said: "I will search for it until I find it." Alluding to this remark, she now replied: "You must seek for pardon as you sought for the bank-note." He saw the point, threw his whole soul into seeking and speedily found the waiting Christ. It is always thus. Really earnest seekers, who have been taught the way of faith soon find Him who is already seeking them as a shepherd seeks a straying sheep. "Seek and ye shall find."—*(Zion's Herald.)*

GOD SAW THAT IT WAS GOOD.

At an examination in a school for the deaf and dumb, one of the poor children was asked in writing 'Who made the world?' He took the pencil, and wrote 'In the beginning God created the heaven and the earth.' Then he was asked 'Why did Jesus Christ come into the world?' A smile of gratitude lighted up his face as he wrote 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' At last the examiner put to him this question: 'Why were you born deaf and dumb, while I can hear and speak?' He took up the pencil again, and with a beautiful expression of resignation and peace, wrote these words: 'Even so, Father; for so it seemed good in Thy sight.' —*Christian Weekly.*

SEEK AND FIND.

If you are a rationalist you are uneasy and restless and will become more so as the years go by and the inevitable change comes nearer and nearer. But the habit of doubt has become strong. If you try to lean upon any of the verities of your childhood faith they are found to be as unreal as dreams. You have gone the rounds of reason and learned that all things are unstable and variable and unreliable. It is not pleasant to go forward in utter uncertainty; but as all things are uncertain to you and not even the faintest intellectual star lights the dark future, what are you to do? You scarcely believe in the existence of God; and yet, if you look to it, you will find that you really do have some sort of a hazy faith, a kind of indefinite trust in him. Very well, that is enough for standing ground, or rather for kneeling ground; and if you will take our advice you shall have comfort and rest in your soul. Pray to that invisible power. Hold up your hand and ask him to take it and lead you out into the light of a knowledge of himself. Tell him that you earnestly want to know and to believe the truth and to conform to his holy will. Christ is a myth to you, but you would like to know of a certainty whether Christ's claims and offers have any verity in them. Ask that great unseen intelligence to tell you the truth about Christ. You will get a little warmth about the heart and a little comfort and hope—not much intellectual light, perhaps, and yet something different from the darkness. With continued prayer and seeking and desire to conform to the light and the truth as it comes, you will certainly emerge into bright hope and confidence and love of that great and good being. Why, you may ask, does not God reveal himself at once to those who seek him? Because he can not without working a miracle. The light is all around, but your eyes must become adapted to it. The solid ground is there, but it takes time for you to learn to walk upon it. In due time you shall walk without weariness and run without fainting and see plainly the beautiful mountains and the sun and the moon and the stars above them. Give up that painful and constantly disappointing search by the light of your reason. Hold up your hand and God will take it in his.—*Interior.*

THE POWER OF CHRISTIAN LOVE.

A native of New Zealand, who had as a convert and professing Christian, come to the Lord's Supper, suddenly rose, leaving the communicants, just before the taking of the bread, and took his seat in a distant part of the chapel, but almost immediately, as if a new thought darted into his mind, he came back again to his former place and received the bread and wine. When the missionary enquired the cause of this strange conduct, the heathen convert said: "When I went to the Lord's table I had no idea with whom I was going to partake, but when suddenly I observed who was next to me, I saw a man whom, but a few short years ago, I had sworn to kill the very next time he crossed my path, for he had killed my father, and had drunk his blood. Now, can you imagine what I felt when thus unexpectedly I found him close beside me? An awful dread took possession of me, so that I could not stay, and felt compelled to go to a seat away from him; but when I got there, the heavens seemed to open before me, and I saw the last great supper of the Lamb, and I heard a voice saying, 'Father, forgive them, for they know not what they do,' and then I returned to my place with all my dread gone, and peace in my heart." Thus he felt and acted on the constraining influence of the love of Christ—*Illustrated Missionary News.*

THE PRAYER-MEETING.

BY REV. A. PARKE BURGESS.

The prayer meeting always "opens" before the hour appointed. At the latest, it commences on Sunday when the pastor announces the topic from the pulpit. Those who hear the announcement at once begin to think, and to consider whether or not they will attend. The topic strikes them favorably or otherwise. Some prayer-meetings never have a topic. They are like a book without a title-page, and are apt to be very miscellaneous. But every prayer-meeting should have a topic. It is the easiest thing it can have. It may not have numbers, nor brains, nor enthusiasm; but it can have a topic, just as well as not. Topics are abundant—good ones, too. And having one, the meeting is more likely to have the other things—numbers, brains, enthusiasm. And the topic should be announced from the pulpit. If the pastor simply says "Prayer-meeting at seven, Thursday evening," he merely announces a routine. It has next to no meaning for many. They have heard it five hundred times, and it is stale. But let him give it out in this way: "Topic for the prayer-meeting, Thursday evening: 'The Bride-

groom cometh: go ye out to meet Him.' All are invited to the service." This method will make the notice fresh every time, and more or less suggestive. Those who do not go to the meeting, will remember the subject of it, and will have something to think of, while the bare notice would give them nothing. The prayer-meeting also begins in the state of mind and heart with which the members approach it. If a man is to jump across a stream, he commences to run some distance back, that he may acquire momentum. If an engineer is to move his train up a steep grade, he gets his headway on the level before he reaches it. Even a horse knows enough to act upon this principle when he has a hill to ascend.

Some one has said "The trouble with the prayer-meeting is that the minister goes to it without anything in his head, and the people without anything in their hearts." A reservoir cannot be filled in an hour, especially if it be the hour in which it is being drawn off. The crisis is often passed and the result determined by certain subtle spiritual conditions, before the first hymn is sung or prayer uttered. The meeting will have just what the members bring to it. A miracle is never wrought to rescue a prayer-meeting from dullness; or raise it from the grave. Its success does not come by chance; its life and growth are not the result of accident. The meeting may be so interesting as to surprise some; but the secret of that interest will be in somebody's mind and heart, and there it will be no surprise. The preparation is of the hidden life. It comes by meditation, thought, and prayer. There is a glow, there is a fullness of the soul. Meditation, thought, prayer are the means of producing that glow; they are the avenues by which comes that fullness. Dr. Beecher said of a certain sermon that he had been forty years preparing it. It had been not forty years of direct preparation, but of indirect; the growth of thought, the accumulation of ideas, the study of kindred themes, all contributing to the ultimate thing—a ripe, rich, full sermon. The prayer-meeting must grow in a similar way out of the fervent spiritual life of those who compose it.

As to a topic, much depends upon the care and skill used in selecting it. The topic may be like bad yeast, which makes the bread soggy. It may be heavy, unsuggestive, inappropriate. And so sure as there is a poor topic, there will be a dull meeting, unless the latter goes on and leaves the former behind. It is well to buy the printed topics; better for each pastor, with his elders and deacons, to make out an appropriate list, carefully adapted to local conditions.

At our last prayer-meeting for 1883, our subject was this: "What is there in the Saviour that particularly attaches me to Him—makes Him a precious Saviour to me?" It was an experience or testimony meeting. The subject had so many handles that everybody could take hold of it. And this is the way it was developed: First testimony—"Jesus is very dear to me, because of His patience; I wander and forget so often, and progress so slowly." Second testimony—"I magnify my Redeemer, because He has overcome temptation for me; and when I am tempted, I remember His victory and am strengthened." Third testimony—"My most precious thoughts of Christ cluster around the truth that on earth He has power to forgive sins." Fourth testimony—"Nothing fills me with gratitude to my Saviour like the thought that a poor sinner—a worm of the dust, 'and nothing at all' is permitted to do something in His vineyard, honored as His acceptable servant." Faith testimony—"I am filled with wonder and love at the fact that our Lord left heaven and the glory that He had with the Father, and came down to this world and suffered and died for me." Sixth testimony—"My love for Christ is very deep to-night, because He honored my mother's prayers, as the means of my conversion." Seventh testimony—"I exult in my Redeemer, because He has procured a perfect righteousness to cover me as a robe, so that I shall not have to appear in my own when I go up to stand before the Judge." And so the meeting went on: not a halt, not a dull moment, not a scattering shot. And all because the topic was suggestive, the people had given it thought, and God had crowned it with His blessing.—(*N. Y. Evangelist.*)

"YE WHICH ARE SPIRITUAL."

THERE is something very searching and urgent in these words of the apostle to the Galatians. We have been thinking that they may have very great significance to us about this time.

There is in them a recognition of the fact that there are spiritual and unspiritual members in the Church of Christ, and that there is a grave and urgent duty imposed upon the spiritual in relation to the unspiritual. In the writer's boyhood it was part of our daily duty in the Winter mornings to "start" the fire in the old-fashioned fireplace. The fire had burned out during the night and in the morning there were left among the ashes bits of wood, charred remains which we called dead coals, and living coals, in which latter the fire still lingered. Now, in order to rekindle the fire, it was necessary to draw the dead and the living coals together, and by blowing the sparks from the living to the dead ones, all again were quickened into living fire; then, when new and fresh material was added, the whole fireplace was soon in a roar of fire again. That was a revival. It is even so in the churches. In some of them at least there has been a long night and the fire of spiritual life has burned low. In many of the members it seems to have gone out entirely; in others it lingers, and is even strongly burning. That is a revival which will fill those dead embers with spiritual life and fire, until all is aflame again. Then will the church kindle fire among the unsaved and fill all the world with heavenly warmth and life.

We fall easily into the mistake of supposing that revivals of religion are to be brought about through an organization; that somehow the "church" will bring it about. But as we have before pointed out, revivals are the result of individual quickening and spiritual activity on the part of the spiritual. In our apostle's words we find an easy key for the solution of the problem "How to bring about a revival." It is not by exhorting the backslidden and cold-hearted, and preaching furious sermons against sinners, whilst the "spiritual" members stand apart and look coldly and loftily down upon those of our number who have "been overtaken in faults," and allowed to go on in them until they have backslidden from the life and service of God; but it is by reminding ourselves, if any among us are spiritual, that we are to prove that we have the Spirit by acting spiritually; and this, as we are directed, by drawing near with fraternal love and in the spirit of meekness, and trying to restore those who have slipped or fallen by the way. How tender and urgent those words: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness."

It is significant, in this connection, that we find these words also: "If any man thinketh himself to be something, when he is nothing, he deceiveth himself." Now this clearly points to the fact that there were those in Galatia who prided themselves on their spirituality, and yet who allowed the brethren who had been overtaken in faults to go on without their spiritual help, if indeed they did not look upon them with cold censoriousness, acting the part of the Priest and the Levite in the parable of our Lord. Now, if any man has the conceit of spirituality, and is not seeking to help the Christian brother who has fallen by the way, he deceiveth himself, and his supposed spirituality is a mere pretense and a sham. This is a very searching word; and it would be well if we all took heed to it.

And yet how little of this work of spiritual restoration is done among us. We have known of those in the church who have esteemed themselves more advanced in spiritual life than the most of their brethren, and they have shown it (?) by standing apart and aloof, contradicting the law laid down in our Apostle's word, which teaches that, in proportion as a man is spiritual, he will draw near to the unspiritual or fallen, in the spirit of fraternal love and meekness, and seek to restore him. We think we discover this law in the life of our Lord. He had the spirit, "not by measure" but in absolute fullness. How that "fullness" drew him from the skies to the side and help of all who had been overtaken in sin and fallen by the way!

"Now, if any man have not the spirit of Christ he is none of his"; and if Christ dwelleth not in us we are "reprobate." So says the World. What shall we do about it? Are we among the spiritual? The test is easily made. If we are, we will be concerned for those who are out of the way. If we have no concern for them, or if our concern is merely a sentiment and is not going out to them in practical helpfulness by a manifestation of our fraternal regard and concern for them, then it is only fair to write ourselves down as being destitute of active spirituality.—(*Independent.*)

Miscellany.

—REV. J. GILMORE gives in the "Chronicle of the London Missionary Society" a graphic account of chapel preaching in China, from which we give a few samples:

First, the chapel is merely a Chinese shop put into decent repair, and having a signboard over the door with "Gospel Hall." Inside there is not very much to see. There are a few benches for the hearers and a low platform for the speaker, a table and two chairs, and on the table a teapot and a set of cups, because in China everything is done with tea. The preacher takes his seat by the little table and waits for a congregation. Sometimes there is no difficulty about getting it if it happens to be the time of a public fair. At other times the people are slow to come. Perhaps a man comes to the door and sees a foreigner sitting there, which is enough, and he turns away; and there is no limit to the lies which are often told by those who have just had a peep. "He cuts out people's hearts for the purposes of magic, and uses their eyes to make photographic chemicals, and gives them deadly medicine," etc. Then another man comes in—a bolder one; he sits down by the table, and you pour him out a cup of tea. That is etiquette. If you get into a conversation with one man, the congregation is generally secured, for others come to listen. They are interested so long as you are not speaking directly to them. Sometimes, with the help of the native preacher, we begin to sing to draw in the people. Their first impression on hearing this is that a foreigner and a native are chanting Buddhist prayers together. It is a new thing, and they come in. We soon, however, explain that it is not about Buddhism, but something quite different.

Even when we gather a congregation, it is not all smooth sailing. There are interruptions. The first thing you know, there is a tremendous row just outside of the door; your congregation jump to their feet and rush to the door to see what is going on. Sometimes a funeral passes, and that is as serious an interruption as a fight. Though a Chinaman does not think much of his soul after he dies, he thinks a great deal of the disposal of his dead body; so, if he is rich, his funeral is a great affair, and when one of these great processions, a quarter of a mile long, comes by,

it is a very bad job for your congregation—they drop your argument and go out to look at it. Or perhaps it is a wedding, and the procession includes not only the bride and her friends, but a public exhibit in detail of her furniture and outfit. First comes a wardrobe; then a little cupboard, washstand, table and all sorts of furniture. Your congregation feel that it is a matter of courtesy to go out and see all these fine things.

Generally the first thing a Chinaman does when he comes into a chapel is to get out his tobacco pouch and look around for a "light." If he cannot get one from his neighbors, he generally comes up to our table, where we actually keep a slow match for the purpose of lighting the pipes of our audience. I detest tobacco smoke, but I rather like to see my congregation take their pipes, because when a man is smoking he is not talking, and we desire him to be quite at his ease. Sometimes a lad will stick his head in at the chapel door with a basket of nuts, which he proceeds to sell to my hearers. You will think I am pretty broad, but I do not object to that either, because probably the men have smoked enough and now want something else. The process of shelling and eating the nuts keeps my congregation a little longer. So securing the people, we tell them of Jesus. That which they listen to best of all is the great central doctrine of Christianity. When we tell them how Christ came from Heaven, how He loved the poor and the sick and the suffering, how He was nailed to the cross, where He prayed for those who were putting Him to death, we gain attention. The Chinaman is degraded, corrupt and sensual, but he has a human heart.

TELEGRAPHIC NEWS.

Cairo, March 20th: Osman Digma has failed to rally his followers, and has fled into the interior.

London 21st: A telegram has been received here from General Graham, stating that three more Sheiks have submitted to the British, and that others are expected to do so. The telegram states that the health of the British troops is good.—Mr. Childers, replying to a deputation yesterday, said that he could hold out no hope of the abolition of the duties on gold and silver plate.—Mr. Thornhill, Conservative candidate, has been elected member for Cambridgeshire, defeating Mr. Coote, the Liberal candidate, by a large majority.—H. M. Troopship Serapis arrived at Portsmouth from Bombay yesterday,

Cairo, 21st: Despatches have been received from General Gordon, dated 15th inst., in which he states that Khartoum is quiet, and that the rising of the rebels to the northward has been suppressed.

Paris, 21st: It is stated that the French Government have claimed from China, on account of the Tongking war expenses, an indemnity of not less than six million pounds sterling.

Cairo, 22nd: Further despatches, dated March 15, have been received from General Gordon, in which he states that he has rescued the garrison at Halpyeh, and that he was preparing to attack the Arabs outside Khartoum on the 16th inst. A caravan from Berber has safely arrived at Suakim.

Haiphong, 22nd: The French have captured Thainguyen without sustaining any loss, but they succeeded in inflicting a heavy loss on the enemy.

London, 22nd: The Select Committee on Indian Railways held its first sitting yesterday, the chair being taken by the Right Hon. W. E. Baxter. A deputation from the Associated from the Associated Chambers of Commerce, (in accordance with the resolution passed at their meeting on February 19th), waited upon Lord Kimberly yesterday. His Lordship, in reply, said that he concurred in the opinions expressed by the deputation as to the advantages of railway extension and improved irrigation in India, but that owing to the peculiar financial condition of that country, the Government must act cautiously regarding the expenditure on Public Works. Much, however, depended, his Lordship said, upon the recommendations of the Select Committee. Sir Robert Peel, the Conservative Candidate, has been elected member for Huntingdon, defeating Mr. Vesey, the Liberal Candidate, by a narrow majority.

Rome, 22nd: The Cardinals are again considering the expediency of the Pope leaving Rome.

Ismailia, 22nd: The Hall Line s. s. Merton Hall is ashore in the Canal, and is unloading.

London, 23rd: Mr. Gladstone is slowly recovering his health.

Cairo, 23rd: Spies report that Osman Digma is still in the neighbourhood of Suakim. The British troops will advance on Wednesday, and make an attempt to surround him. Cavalry have reconnoitred for many miles round Suakim, and have found all the tribes peaceably disposed. Admiral Hewett, who has been hitherto detained, starts on his mission to King John of Abyssinia next week.

London, 24th: Sir John Linton Simmons has been appointed Governor of Malta.

Ismailia, 24th: The s. s. Merton Hall has re-floated.

Cairo, 24th: News har been received that the tribes southward of Berber have revolted.

Portsmouth, 24th: H. M. Troopship Malabar arrived here from Bombay to-day,

London, 25th: According to intelligence received from Central Asia, General Komaroff intended to occupy Merv on February 27, and establish the Russian administration there.—On the resumption of the debate on the second reading of Mr. Gladstone's Franchise Bill in the House of Commons yesterday, Lord John Manners proposed his amendment "that the House decline to proceed further with the measure until it has before it the entire scheme of reform contemplated by the Government."—The debate was then adjourned. The division will take place next week.

Cairo, 26th: General Graham and his entire force have started to Tamanib, at which place Osman Digma is reported to be encamped.—Spies report that Osman has fled to the mountains.—The British troops who were advancing on Tamanib, have been obliged to halt midway to that place, owing to 400 men of the force being quite prostrated through the intense heat felt during the march. The advance will, however, be resumed at daybreak to-morrow. Signs of the enemy have been discovered near Tamanib. A cavalry *reconnaissance* sent out this morning had a sharp skirmish with a body of rebels, who eventually lost several in killed and wounded.—The exact force of the enemy at Tamanib is not yet known.

London, 26th: Lord Edmund Fitzmaurice, in reply to a question in the House of Commons last night, said that the object of the movements of General Graham's force was to disperse the rebels and to re-open the road to Berber by means of the friendly tribes.—Sir James Caird gave evidence yesterday before the Select Committee on Indian railway extension. He recommended that the Indian Government should construct railways at the rate of £10,000,000 annually for the next five years, and the lines which would pass through the densest parts of the country should be taken in hand first.

St. Petersburg, 26th: News has been received here that several tribes between Merv and Afghanistan have tendered their submission to the Czar of Russia.—A Governor-General will be appointed to the Trans-Caspian territory, which will include the Amu Darya territory as far as the Syr Darya-desert.

Cairo, 27th: General Graham, with his force, has advanced beyond Tamanib. The British opened fire on the enemy, who hastily fled to the mountains. Tamanib was then burned by the British. The fighting is over. The telegraph lines at Shendy have been restored.

PASSENGERS SAILED.

Per Str *Rydal Hall*, 22, for Liverpool:

Mr R Woodhouse, Mr and Mrs J W Wright and two boys, Mr Turnbull, and Mrs Conlan and child.

Per P and O Str *Ganges*, 28:

For London—Sir R and Lady Stuart, Hon Justice Tyrrell, Mrs Straight, Master Hill, Mr W J A Sullivan, Mr and Mrs H J Sparks, Mrs H B Beckett, Miss Beckett, Mr Patrick Carnegy, Lt Col F W and Mrs Collis and 2 Children, Major E T B Sparks, Mrs Hilderbrand and child, Capt and Mrs F C Chapman, Mrs Bacon, Mrs O Menzies and child, Capt R Hawkes, Miss Hunter, Mrs J Hyde Edwards and infant, Mr and Mrs T W R Cowley, Mrs Cr sthwaite's 3 children, Lt Col H C and Mrs Wright and child, Mrs Bigg Wither and child, Mr and Mrs Anderson and 2 children, Mrs Hill, Mr A B Chalmers, Mr J Wilson, Mr P J Macdonald, Mr S Peart, General Gott, Mrs Wenden, Mr and Mrs Latham Brown, Mr and Mrs C Murray and 4 children, Mrs Dyer, Nand Lal Bannerjee, Col Keith Fraser, Mrs Miner, Miss Rendall, Mr Duncan, Miss Lillie, The Count Bologna Strickland, Miss Atkinson, Mr and Mrs Westland and child, Mr Pratt, Mr White, Mrs L S Brown and infant, Major Jas Colquhoun, Mr and Mrs H R Morgan and 2 children, Mr Armstrong, Mr and Mrs Reid, Mr P Reid, Miss Reid, Mr and Mrs Sydney Bates, Mrs Brown and 2 children, Mrs Milsom and child, Lt Col H W Gordon, Major Genl A Carnegy, Mr and Mrs P R Buchanan, Miss Buchanan, Two Misses Richards, Dr and Mrs FitzGerald, Mr J F L Rolleston, Mr William Forster, Mr John Wilson, Mrs Bellamy and 2 children, Mr Wilbraham Taylor, and Major H M Winter.

For Brindisi—Sir John Cardon, and Col Baker.

For Venice—Mr and Mrs J M C Steinbelt, Mrs W E Forbes, Mr T Forbes, Col A W Montagu, Mr A W B Higgins, Major Conway Gordon, Mr and Mrs Whitworth, Mr and Mrs Tate, Mr Henry Bell, Mr James Duffus, Mr Joseph Rock, Sir Maurice Fitz Gerald, Mr Rudston Brown, Mr Fred Wright, Mr R G Brodwood, Hon E W Ravenscr ft, and Major A J Shaw.

For Suez—Mr and Mrs Foster, and Captain R H Brown.

For Port Said—Mr E A Smith, and Mr A K Voegelin.

PASSENGERS ARRIVED.

Per Str *Wistow Hall*, 22, from Liverpool:

Mr F D C Strettell, two Misses Pratt, Col Burlton, Co C H Bergman, Miss Bogle, Mr F P Lely, Capt H E Hudson, Lieut and Mrs J M Carpendale, Mr Charles Ponsonby, Miss S Duxbury, and Mr James Booth.

Per P and O Str *Gwalior*, 25:

From London—Miss Fitzerald, Mr and Mrs McCalman and infant, Mr D Smith, Mr and Mrs Boyd, Mr R Parr, Mr W Flynn, Mr F A Little, Mr and Mrs Butts, Mr W Terveen and Col Graham.

From Brindisi—Col Westropp, Mr J Macfadyen, Mr A Lehman, Col Chapman, Mr C G ant, Major and Mrs Clowes, Mr and Mrs Westow, Mr J P Wilson, Lieut Col W O Anderson, Mr J C Menzies, H I Martindale, and The Hon E C Buck.

From Venice—Lieut Col Pratt, Mr McDonald, and Mr J B Short.

From Gibraltar—Mr and Miss da Costa, Mr and Mrs Cavalho child and infant, and Mr F Merquita.

Domestic Occurrence.

BIRTHS.

SHARMAN—March 23rd, at Grant Road, Bombay, the wife of Mr. R. J. Sharman, Preventive Service, of a daughter.

BOYD—At Bombay, on the 25th, instant, the wife of W. Boyd, of a son.

DEATH.

OSBORNE—March 16, at Poona, Florence Emely, the beloved infant of Mr. and Mrs. Walter Osborne of Igatpuri, aged 7 months and 14 days. The Lord gave and the Lord hath taken away.

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Subscriptions received from 22nd to 29th March 1884.

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J. H. Irvin, 15th April 1884	1	0
G. C. Gilder, 31st December 1884	6	0
J. S. Haig, 31st July 1885	10	0
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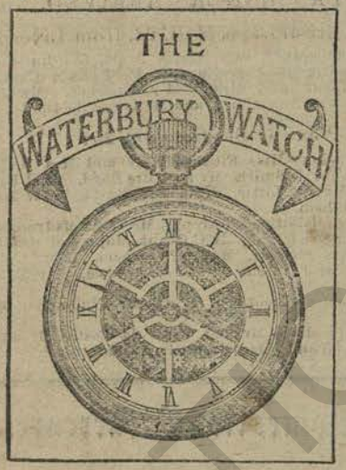

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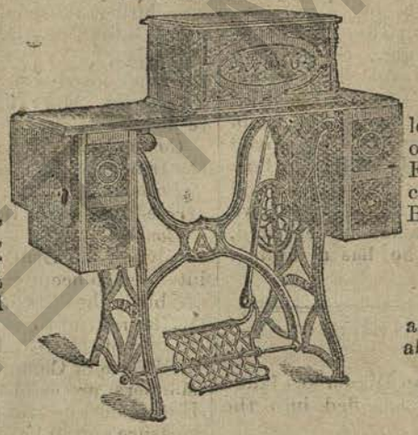

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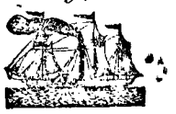

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s. s. "Britania"	F. Blight	3070	400	30th March	1884.
s. s. "California"	W. S. Young	3410	480	16th April	,,
s. s. "Hispania"	Boyle	3396	500	6th May	,,
s. s. "Roumania"	J. Harris	3396	500	20th ,,	,,
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